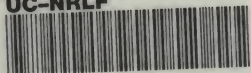


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By Henry Harrison Brown

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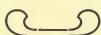
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The author

THE CALL OF THE TWENTIETH CENTURY



DELIVERED AT NEW
THOUGHT CONVEN-
TION IN ST. LOUIS
OCTOBER 26. 1904



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Preface

These addresses were well received. They were carefully prepared. They contain thoughts to which I desire to give a wider circulation. I believe them an important incentive to the unfolding human Consciousness and Conscience.

I have the faith that all the members of the Federation who so kindly elected me its President, and New Thought people generally, will be glad to see them in this form.

As an evidence of the Love I bear to, and the appreciation I have for, the Federation and the Principle for which it stands, and because of the importance which I think it has in the development of the race, I dedicate to it this little volume.

Future years will show the great good that this body of men and women, who meet in Love and Truth to inspire, encourage and assist each other, are doing. The New Thought is the one movement for which all past movements have been. It is doing much by the mere Suggestion of its existence, but still greater is the good it is unconsciously doing by the most potent power of the Thought it radiates and the Love which inspires its Thought.

Trusting the All-Good to make these addresses important factors in swelling the "Call" and in hastening the "Emancipation," I add them lovingly to the great trend of public sentiment that is now so increasing that its argosies of Thought fill every sea of literature, bearing treasures richer than the silks of the Orient or the pearls of India.

In Truth and Love I desire this Emancipation for you all.

HENRY HARRISON BROWN.

As Mr Brown was on a tour when this book was printed, and as he was unable to correct the proof, before going to press, ^{many} several typographical errors crept in. I have corrected as best I

can. He thought & with the intention I recommend to the reader.

Henry Kaiser Brown.



The Call of the Twentieth Century

Delivered at New Thought Convention in
St. Louis, October 26, 1904.

In the Evolution of Life each century has left some distinctive mark upon the race. The student as easily realizes epochs in human history as he does in the geological life of the earth. These epochs begin in twilight and overlap each other. I can now simply note the gift of the nineteenth century to the twentieth. That century was the culmination of an era begun in previous ones. Its great contribution was first the complete verifying and acceptance of "The Law of the Correlation and Conservation of Force." All energy is one. It can neither be created nor destroyed, be neither decreased nor diminished. This Energy may change its form but is itself eternal. In the latter half of the century was enunciated the now almost universally accepted Principle of Evolution. The century was pre-eminently a philosophical and scientific one, and all tendencies of these were toward materialism. Herbert Spencer was its highest product in these lines. On him the philosophy of the past culminated. He perceived Unity, but reasoned from duality. It was with him, Energy and something unknowable. He declares that he cannot think of Spirit in terms of matter nor of Consciousness in terms of energy. Life and Intelligence is something added to his Unity. Thus while his philosophy is materialistic to the mass, it is non-committal to himself. He represents the fruit of the scientific and materialistic tenden-

cies of the nineteenth century. He is the last of a long line, and distinguished line, that through the study of objective phenomena have at last brought the human mind to the understanding of Unity. From this we have given us the Affirmation—All is Mind. Spencer will have no successor, for out of the old the New is born. The last student of Duality has given his volume and closed the discussion. The New Century calls for new men and new themes. The First century of our ~~era~~^{era} began with the recognition of Universal Life, as evolved in the Human Soul to Love. "God is Love." "Love God and Love your Brother." The NEW COMMANDMENT is this: "That ye Love one another." Twenty centuries are a brief period for the race to learn that Force has yielded to Love; that Thor's hammer lies at the foot of the Cross of Christ. But it is learned. Never before was Love the ruling principle as even now when the sounds of tremendous battles reverberated across the Pacific and echoed along our California coast. They once took the echo—"Revenge;" now they sing—"Arbitration and Peace."

In the Evolution of God's thought, from the Universal, the individual must be, from the Absolute, the Special; from the Unconscious, the Self-conscious. Truth is the individualization of God. God is Love, but Truth is Man. Each century has been and will be religious. But Fear that "peoples the dark inane with spectral lies" departs as Love penetrates the systems man makes for his worship. Some of the old terror is left us, its duality, the di-vese, the divided, ~~make~~^{may} and good and evil, remain to plague mankind.

But truth is a unit. False or true, is the decision of Man concerning all propositions. Truth is the Human expression of Unity. The Self-conscious expression of God. Power evolves to Life. Life to

Emotion, Love ~~and~~ the out-motion from the Soul center, is still homeogeneous. Love is the same in all individuals. Love evolves into Self-consciousness and Man says: I AM; IT IS. The Individual, the Personal, are the only possible Human expressions. They come through God's method of evolution. Man comes "as a son of God," to his own. In the past Love and Truth have been divorced; each had its organizations and votaries; the areas of each have constantly been encroaching; each has been swallowing the other. Religion has been lost in a philosophy called theology, and science has been struggling through philosophy to prove religion non-existent. Love IS; Truth IS; but both are one. Science has dealt with effects and religion with cause, but Cause and Effect are inseparable. On the threshold of the New century these two expressions of Life are wed, no more to separate. It is no longer Science and religion, philosophy and worship, physics and metaphysics, for there is no line dividing God and man, cause and effect, love and Truth. Coming generations will know only Unity, and will name it God, Power, Life, Love, Truth; and man will say of these—I AM IT. The field theology ~~had~~ is ~~the~~ only study of the future pre-empted. Man has studied the Effects of God, and surmised the Cause; now he is to study Cause, and know that all is God—Mind.

New Thought people are but a little ahead of the specialists along the old thought of matter. But the miss on their part is the difference between life and death; between time and eternity. Elmer Gates and Dr. Anderson are pioneers, beckoning to the great College forces to "Come up higher." The president of the scientific Congress that met in this city, said there was but one science greater than all those they were discussing, namely, "mentology." God

epitomizes himself in a Human Soul. When we study Him there we know all. "Flower in the crannied wall when I know you root and all, and all in all, I shall know what God and Man is," not because the flower tells me, but because I find in it only that which I am, and which I carry to it. I am ALL! "Know Thyself!" is the command of Unity to the Individual Soul.

I am an Unfolding Soul. In that unfoldment I have begun to know myself and I call that knowledge "New Thought." New Thought is neither a science nor a religion, for Priest of God, the New Century, has wed the two and the One is named—Life. I AM, means, I live, I love, I think.

New Thought is the recognition that All that was, is, or shall be, is now, and is in the Human Soul. Unity needs expression through the Conscious just as there has been from all eternity, expression through the Unconscious. The one command of God to man is, LET YOUR LIGHT SHINE. The New Thought is the shining through expression, of, "the Light that lighteth every man that cometh into the world." New Thought is not a discussion, a speculation, a theory, an hypothesis, it is demonstration through living Life, of Truth. It is doing, and not thinking; it is being and not seeming. "Doing the will of the Father," and thus demonstrating that we are indeed children of God.

New Thought is not the science nor the religion of Life. It is the Conscious living above the limitations of sense, and partaking of the eternal life here and now. Man limitless, may live above the so-called Laws of Nature, by becoming a Law unto himself, and realize Emerson's wisest expression, "Conscious Law, is King of Kings!"

The last step the school-men have to take, in this welding of science and religion, is the recognition of

the Unity of the Universe. The nineteenth century saw the Unity of Energy. Light, heat and electricity, are one. Spencer says he cannot think of the Ultimate as Life. He cannot think of Life as something imported into the unit of protoplasm, and yet he cannot think of it as coexistent with the atom. His real foundation is The Universe *plus* something. His dynamic element of life is the one essential of Unity and he leaves that out. The Call of the twentieth century is a Unity that *is* Unity. Life is to be demonstrated as a form of Universal Energy. Life must be demonstrated to be one in origin, essence, and all its essentials, with electricity, heat, gravity, chemical affinity, and whatever other form of energy Man recognizes. In Him is all; as Life He is all.

The remnant of the special creation theory is found in the separation of Life, Love, and Thought, from other forms of energy. Not till these are all one, as God is one, will man find secure foundation for eternal life.

Great as are the discovery of the Law of Conservation of Energy, and the principle of Evolution, a still greater discovery was made at the close of the last century, and was its greatest gift. A discovery that marks the beginning of a new era, not the era of electricity, but the era of Thought. That Greatest discovery is expressed in three words—*Thought is Energy; Thought is Power.*

Telepathy is a common fact. No longer is there organic, and inorganic; no longer matter and spirit; no longer is there space and time; for Thought is God manifest in Flesh, and to Him all these are naught. Thought was made flesh and dwelt in man. I have no less authority than Prof. Drummond for translating Word; "In the beginning was Thought and thought was with God," and in John's Gospel as

thought) Read it thus, and see how it illuminates Life. Man is materialized thought.

The century was born like Minerva, full grown, and for the first time in the history of the human intellect, the dual manifestations of human life find common ground. The Meditation of the Orient and the scientific spirit of the Occident are one in a common Affirmation—*Thought is power*.

The Twentieth century calls us to complete the work begun by Jesus in the first. "I and my Father are one," is the Realization of Unity. It is the blending of Father and Child in conscious expression, as from all eternity they have been one in un-conscious expression. We are called to the fulfillment of the prophecy in an angel's song: "Peace on earth among men of good will." "Come up higher," cries the Universal to the Individual. "Come up and through Conscious Thought be master of disease and death." The call is heard. Millions are responding. This convention is a union of those who have heard. Nineteen centuries ago there was a meeting in a small upper room. The Spirit was outpoured. Realization was there! From that meeting so insignificant whence baptized and illumined ones called Christians, went forth, through the dual forces of Love and Truth, earth has heard the name of Jesus uttered by those who bless through love, and those who bring ultimate blessing through the sword.

Twenty centuries God and Man have waited for the present realization. This present meeting holds the promise of fulfillment, and shall be to convey all that that early meeting has been to past generations. "The Savior that was to come," has come and his name is Unity.

The new century looked upon the world of humanity just emerging from the swaddling clothes of duality. Yes, in presence of this wonderful Exposition

naturalistic

I dare to proclaim, that Man ~~is~~ ^{naturalistic} all this wonderful manifestation of science and art is, yet in the long clothes of babyhood. Thus far he has only been trying to catch the sunbeams of that which is not himself. He is now just beginning to know himself as power, and to realize that what God has done in the universal, Man, his son, can do through special creation. Man is not a special creation, but he is a special creator.

Man toys today with good *and* evil, church *and* school, science *and* religion, matter *and* spirit, sacred *and* secular, God *and* man, life *and* death, attraction *and* repulsion, and a long catalogue of illusions that, like the beliefs of children in fairies and brownies, are soon to be discarded. Then will the manhood of the race come. It will see only good and life and love and truth, and from these it will build its own world on grander, more beautiful scale than God without Man has done. We live in a world God made, Man has been remaking it, and yet it shall be a world that Man altogether controls, for God who gave him at birth, dominion, will leave him to enjoy ~~the~~ world eternally which like his Father has been created out of Thought.

I am—What?—All God is, or I could not be. What he does as absolute creator, I am to do as special creator. What he is in Principle, I am to be in detail. I am Spirit! I am divine! I am unfolding my divinity. As fast as I unfold I become Man, because human. I ~~en~~fold all the past, I encompass all the future, and all that can be, I am in possibility, and in possession now.

I am all this because God is first of all Power, and is in me as power. He is Omnipotent. Again, I am Life for God is Life, and He is in me. I am wisdom, for God is wisdom and He is in me. God is Love, and I am Love, for I am God manifest. I am

Thought and Thought is the Omnipotence, the Life, the Love of God, transformed into Human expression. As thought I am an Individual expression of God and all God is behind my thought, that I, man, express.

I LET Thought express itself, and Lo! "cities spring and point their spires of faith to heaven." I am thought, and I impose upon external nature my Thought, and call it natural law, and I work under that law.

Because thought controls, I send fine vibrations through the space about me, wireless messages, by a messenger I call electricity because I do not know who he is, and I vainly think he is the same I call Lightning, when he is only a relative of his, as the C on the piano is a relative of G.

And science grows arrogant and makes the most colossal assumption it was ever in man to make—one that marks the downfall of all the cob houses of speculation. That colossal assumption is: "All is Electricity." Electricity is the last idol of civilized man. All is *not* electricity. But Electricity is, like Thought, a manifestation of the One. Can Electricity and Thought be correlated—transfused into each other? I will not try to answer. Both are One in the Universal Energy, and since Energy is one, I believe that Man will convert his thought into other forms at will, just as he is now able to transform other modes of motion. We can change a higher into a lower pitch or reduce the potential of any power, so man may transmute his thought into any form of vibration he may wish. I see no reason, since I am All, why I may not from myself radiate electricity from the dynamo of my Soul, just as is done now from the Universal dynamo of God.

Telepathy grounds us in the consciousness that we

are in reality but centers of energy, Intelligence, of Love and of Truth in the One; that through us as centers as much as we desire of the current of Infinity may find conscious expression. This fact dissolves in Truth the scientific themes as Cleopatra's pearl was dissolved in ancient wine. There is left only "the One who inhabiteth eternity" expressing Itself, as the Human Soul. I am as Conscious Law that which I think I am, and since Thought is creative, I live in the world I think into existence. The real world of imagination, the sub-conscious world of Mind.

The wireless message of health passes from the Human dynamo in St. Louis to the bed of pain in the distant city, the Soul awakens to its knowledge of self as Life, Power and Health. From this thought Rich Health blooms where before was pain and weakness. Mind is all, and Conscious mind is director of that which is still in the Unconscious. This is the most mighty perception of Truth man has yet received: The Conscious directs the expression of the Unconscious. Conscious directs the God in the Soul in its objective manifestation. From this we know that the present wonders of electricity will yet place before the more glorious materializations of Mind as the candle of our fathers pales in the electric glare.

Ideas are man's possessions. The wonders of yonder Exposition are but materialized Ideas through Human brains and Human hands. Sun and star, flower, bird and Man are but the materialization of ideas in the Mind of God. Without hands God wrought these marvels. As His son I have all the Father possesses. Why should I not from myself project to the objective the ideas which I am?

O suns flying with attendant worlds, ye are but thoughts of God manifest to human consciousness!

O rock and tree, singing bird and blooming rose, ye are but God's thought in time and space made manifest. But greater than ye are the thoughts of God *in* Man, for to him ye are subject, as clay to hand of potter. He molds you to his will, but lo, still greater are the marvels of mind. Thought is power; thought is creative; thought materializes to my desire in flesh and blood. As God materializes his thoughts, so will his son's ideas take shape and form, as worlds and plants take shape from the One Over-Soul. I have but to LET the God-in-me work as it works outside me, to carry out my will, and a world shall grow about me as under God's direct thought this one grew for me.

The grand dreams of human imagination, "without sound of hammer" or without tool or material save the Omnipotent Substance, shall find objective expression in more glorious cities than that in the vision of John the revelator.

"My Father worketh hitherto, and I work." Principles are eternal. As God builds so I, his son, build. I have but to know my power. The twentieth century calls upon Man to Know himself as the bodying forth of God, and to live, act and create as God acts and creates, and thus to leave behind him the animal and be indeed the God he is. Out of the centaur the Human will be completely born when the next century makes its call. Now it is a call to Man to come forth and no longer as part beast struggle with environment that belongs to brute, but to cast off the swaddling clothes of creative power and as Man rule in the world made for him until he learns his power to build a better for himself.

Ideas are centers in the Absolute Energy. Like all centers, they rotate till they condense Infinite Sub-

stance, so as to be visible to objective vision. Ideas control the world. They are the only world in which men live. *I am that which I think I am*, because I think in ideas, and the ideal controls my expression. Thus ideas take form.

Just as the astronomer tells what he sees, and reasons therefrom, so I tell what I see, and state all my deductions from facts.

One of "NOW" Folk is the most remarkable telepathist of whom I have known. I ~~have chosen~~ a blank card from a lot of similar ones. A friend made a private mark upon one side. I then held it with the unmarked side before my friend and asked him to see upon it the photograph of a certain person. At last he said, "I see him." He created the picture there through concentration. The card was then shuffled with twenty others, and the pack was placed in his hand, with the request that he pick out the photograph. He did so. He did it many times. This card has been kept by strangers for months and then placed among others so like itself that no one could distinguish it, and picked out because he saw the face upon it. He mentally photographed a picture upon a card, and this card was shuffled with many others and placed in the hands of another sensitive, ^{who} and he found it without difficulty. When asked to draw the outline of the picture upon it with pencil, he traced exactly the outline the first had photographed.

This demonstrates the permanency of thought-forms, and shows that we have in our thought creative power. This is the Franklin kite of Thought creation, and when the century closes we shall know how to make these forms more distinctly materialized without the basis of so-called matter upon which to build, or we shall so refine our bodies that

they will be one with the more etherial forms of our so-called imagination, but which are indeed the real forms in the real Human life.

I have in these mind-created pictures a prophecy of the coming man, who will see without eyes and hear without ears and communicate without visible means—the Man who has through belief begun to live the Eternal Life here and now.

Already we reflect in body our mental pictures of health or disease. The world is only our larger body; mastery of physical body leads to the mastery of the larger body, termed environment. Where shall I, a center in the One, stop? I am limitless. "He that believeth shall be saved." All Affirmations fall off the mind of an unbeliever as hailstones from a battleship. We are either God's children or we are not. If not, then I am limited. If we are, then we are as limitless as God himself, and, no matter what we sincerely desire, it is done by us, and unto us, in the objective life by the life that has Its Being in us.

I am a Thought, an Idea of God, and that Idea is perfect even as my Father is perfect. I am subjectively perfect, and that perfection is unfolding itself into objective expression. All eternity will be required for the expression of that perfection which I am. I am an immortal child of God, and am NOW living the one only life of man, that of Self Consciousness, and I am coming each day more into the realization of myself as Love and Law.

Life from itself has builded in me an organism, and has thus become aware of its Self-creative power. If I can materialize flesh, the highest possible vibration in so-called matter, I can create any of the lesser forms. I am the ultimate of Evolution, for my body allows perfect expression of my thought. As a Human Soul, through incarnation I

am expressing daily my perception of God, and as he creates in the sub-conscious my body and its environment, I am learning, by seeing Him work, how to become myself the creator of environment at will.

Millions are today healed by thought. Assisted by the thought of others, they are building bodies to their ideal of health, and bringing environment into their ideas of beauty and completeness.

Under the Law of Absolute creation I have unconsciously builded my body. Now, under the Law of Individual special creation, I have rebuilt to my will. The call is still, "Come higher and become conscious creator of environment," Not from wood and stone is one to build, but from Myself, just as I have builded my body from myself. Man has made the wilderness to blossom by imitating the process of his Father. Now, when I learn my powers, I have but to speak the word and my servant is healed, and the desert blooms. The waters flow and the rose blossoms, not because man irrigates, but because Man thinks. No matter, O Man, what your desires, think long enough, think strong enough, think with faith enough, and the tree shall be removed from its place and be planted at thy command, for "the Son of Man hath power on earth to forgive sins" and to straighten out the crooked ways of nature by the same Thought-force that made nature.

Since *I am as I think I am*, I have heretofore lived the slave of conditions and subject of environment because God and I were two. But now, no longer separated, the prodigal has arisen and come home to the Father and in Unity found Power, and in this realization has conquered disease and death. and, chanting "I and my Father are one," he has taken heaven by violence and, planting its Love and Truth

upon earth, made all the promised heaven here and now.

Thus the new Thought comes as the long sought and promised Savior. He always was here. His name is, I Am! Am what? Whatever I think I am! This savior comes through Affirmation to redeem the world. It comes to a materialized civilization to spiritualize it! It comes to a cold and lifeless church to bring the Living Christ. It comes to an era of frenzied finance, to a money-mad people to bring it sanity! It comes to an industrial life that grinds flesh and blood into bonds and stocks, with the vitalizing power of Brotherhood, and binds employer and employed, capital and labor, ~~into~~ ^{with} one common bond of Truth and Love.

It comes to selfish social conditions to harmonize them, and to our home relations to purify them through a love that has outgrown sex and left us free from the lusts of the flesh and ushered in the purity of the spirit.

The New Thought is new inasmuch as it is the first time in Human history that Man, as his own and present Savior, has proclaimed: I AM GOD MANIFEST, AND AS GOD I LIVE!

He now Affirms: I am power! I am Truth! I am Love! I am creator! I am the kingdom of Heaven! I am life! I am the immortal life and the Heaven, Hell and Death I created with Matter, and all Evil I now destroy, and I proclaim: I AM SPIRIT! I live the kingdom of heaven here and now!

The New Emancipation

Address Delivered at the New Thought
Convention, Nevada, Mo.,
Sept. 26, 1905

"The Truth Shall Make You Free"

Liberty is a word of early origin. It was born in that innate consciousness of power which demands constantly a larger expression. That mental attitude in which arise the words Liberty and Freedom is Nature's patent right of Manhood. Till that FEELING was born the animal had not evolved into the human. To the degree that an individual *feels* the need of larger liberty, to that degree only is he MAN. Manhood and freedom are synonymous. Since ideal freedom is not attained, it is evident that though Man is on the way, he is not here. Man is coming. When he arrives he will have sloughed off the animal and will be free. Human history is but the record of the unfolding of Man from the brute. The centaur, the sphinx, the satyr and the faun are the true symbols of humanity. Humanity has emerged at present as far as the head from the animal. The instinct of freedom is the instinct of Human birth.

The Indwelling Intelligence, the Indwelling Humanity, which is the Indwelling God, is through the travail of conditions, is through this birth, coming into Manhood. Efforts toward Freedom are efforts of Man to free himself from animal conditions. Demand for Liberty is the expression of the germinal God. They only are free who themselves strike the

blow. Only the growing of the tree causes the leaves to fall off—pushed off from within. In like manner, freedom comes from the unfolding of the inner life. "I am an unfolding Soul," is the Affirmation of Freedom. Arbitrary attempts to free another result only in another form of enslavement. Norway breaks the link that holds her to Sweden only to enslave herself to some royal family.

Freedom does not consist in outward forms—does not consist in the definitions of yesterday.

How much liberty has each age, each people, each individual? All they can enjoy. As much as is created within the mind. For liberty is an ideal condition.

"Man never is but always to be blessed." What Norway now is doing, all men are doing—moving out from one limitation to their freedom into an easier one, which will ultimately grow equally irksome with the old. We break old links that we may forge new ones, that we may also break them, and so on—how long? Is it forever? No!

This necessity of growth through creation and destruction is well illustrated today by the relations of capital and labor. Capital felt an enslavement to labor and created organizations for self-protection, which are a new slavery; and labor also created its organizations, in which the individual is enslaved to the organization. When all of these grow wiser they will create lighter fetters. Why is this condition necessary? Because neither the workman nor his employer can free himself from himself. These fetters lie within their thought; represent the present unfoldment of Infinite Wisdom in them. They are enslaved to their ideals, and also freed from old conditions by these same ideals.

Woman is remonstrating against what she terms marital slavery. Slavery exists for those for whom

it is the best and the only condition in which they can in the present live. It is slavery of ideas. When ideals of self are changed the slavery is outgrown. The woman, or man, who growls about his marital slavery will make others growl when he gets out of his present conditions into a new one. Growling is a habit.

Josh Billings said: "He who growls because he is poor will make you growl when he becomes rich!" Slavery, like worry, is a mental habit to be outgrown. He who recognizes himself as a slave to another must of necessity enslave some inferior. The woman who is slave to husband enslaves her servant, and the bookkeeper enslaved by his employer enslaves the cash-boy. To recognize slavery is to create it. Like disease, it dies out when no attention is paid to it.

The slave is slave because he does not know his power. He finds himself through slavery. The earliest prophecy of Man in that arboreal something of the primeval world, was completely enslaved that it might find out that it was Man. Through hunger he found use of rock and club, and freed himself; but greater needs caused him to break, hammer and polish stone; to melt ore and make the bronze, after necessity had sent him to the discovery of fire. Freer then, but still the slave, and he has gone on unfolding, till the elements, from fire and water up to radiant matter are now his slaves and free him to a like degree by making him conscious of himself. Thus liberty is only man in a larger expression of those forces and faculties which lie in that arboreal *something*-link between Man and brute. Liberty to do what he FEELS he can do. Thus liberty, like all human endeavor, begins in FEELING.

This feeling we term desire. Not desire for any particular thing, but desire for expression. That thing

which is desired will be determined by experience. Till desire is awakened, man does not know that he is not free. Desire is the recognition in consciousness, that the soul is sufficiently unfolded to press against present conditions. The limitations must give way, when the soul has pushed long enough; as bud pushes into bloom, soul pushes through what we term pain, slavery, sorrow and strife till it awakens to consciousness of power, to will, to be and to do; then all limitations give way and we say "Free!" Desire through necessity leads to action. Necessity is the mother not only of invention, but also of liberty. When man will not endure he will cure.

But what has thus ever limited the Soul? Nothing. What causes desire? The soul's necessity of expression. Only through expression can it be itself. Not to unfold—not to express—would be to annihilate itself. To be, it must unfold. Desire is the subconsciousness coming into conscious activity.

Freedom is but the expression of a new desire. The cry for more liberty demonstrates the truth of the development theory, of the philosophy of evolution, and is Man's warrant of immortality. This cry finds utterance alone in the Human Soul, and is its demand to be freed from animal limitations.

Only as we think of Man as emerging from the bodies of sphinx, centaur and satyr can we understand this "Cry of the Human," which is not the cry Mrs. Browning so beautifully voiced, "Be Pitiful, O God!" but is the cry, "Give me Freedom from conditions!" This cry man has ever made. It comprises all his desires; it inspires his every effort. The history of the race is but the history of the foetal Man freeing himself from the animal matrix. From earliest primitive ancestor to the latest mental scientist there has been only a struggle for this second, this spiritual birth, when the Soul shall become aware



of itself as the Centerstance around which revolves the circumference of circumstance.

When this condition of consciousness of himself as Spirit, is reached, then Man has come; the Soul has reached that condition pictured by the ancients as Nirvana, or Heaven. This is the condition of individuality, and is found only when Soul is conscious of its Mastery, because it is free from all animal conditions. Neither death, resurrection nor reincarnation are necessary. Neither can they bring the condition. It comes alone through the unfolding of consciousness into that state where the sense of Being is so complete that all consideration of limitations, or of self, is lost in the enjoyment of expression. Tennyson had glimpses of that state, as have saints and sages of all ages, and also modern psychics and mental scientists. He describes it "as a kind of waking trance. All at once," he says, "out of the intensity of consciousness of individuality the individuality itself seems to dissolve and fade away into boundless Being. This is not a confused state, but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words, where death were almost a laughable impossibility, and the loss of personality seeming the only true life."

Civilization is the record of the cumulative unfoldment of the race toward this birth from the animal into that condition as permanent which Tennyson described as occasionally his. As the sandstone strata has impression of wave and foot print, so civilization in statute and literature, in temple and statue, keeps the wave marks of the Soul's progress from animal, through intermediate forms, until this new century, when it is to be emancipated through the new birth.

This unfoldment, this pushing Power, has ever been

from within. Rock never grows to tree. Matter has never moved up from polyp to Man. The same chemicals are in the lower order that are in the human brain, but brain is not there.

In my old Massachusetts home there is a huge boulder split in twain by a growing beech. A seed fell in a little crevice of the rock. It grew till it needed more room. Tree or rock must yield. Life in the tree kept pushing till at last the rock gave way. Was tree imprisoned? Did rock oppress it? No! The stone had not changed, but the tree in its growth came in contact with conditions that were natural and appropriate to it till it demanded more. The demand from life in tree was the cause of the oppression, and not the limitation of the rock. Life is a manifestation of Omnipotence in higher vibrations, and lower modes of motion yield to higher. While other necessary conditions of life to the tree were present the rock must yield; tree still lives. Learn this lesson. Our demand for liberty does not mean that some person, thing or condition is conscious of oppressing us. It means that the individual has grown and demands more room, and as unfoldment must continue, conditions must give way. The moment the cry for liberty arises we know that Liberty IS already born in the Soul, and as sure as Life is God, that liberty will have expression. Canute could better keep back the sea than any parent, teacher or government can keep back the outrushing of the soul. Attempt to repress it in its chosen direction and it breaks out in others. Crimes, evils, diseases, rebellions and persecutions are but the result of impediments placed against the unfolding Soul. Freedom to act, freedom to express in some way, must be. Rock or tree must yield; the Soul never does; it is outward forever. Consciousness of power begins where animal limitations cease.

Man starts as a savage. Liberty arises from the expression of his desires. Each individual desires from his plane of unfoldment. The desires of the savage are as legitimate, and therefore as holy, to the Father's sight, as are the desires of the Madonna. Each will still cry for more freedom till there is no consciousness of limitation; then will the self-consciousness of individuality be lost in its Perfection. "I, the imperfect, adore my own Perfection," says Emerson. This Perfect is the One that cries for Liberty and finds it.

In the history of Human Emancipation, physical slavery was the first to go. This slavery was in its inception merely the protection of the weak by the strong. The law of Self-Preservation created every tyranny. The freedom of West India Slaves, of Russian Serf and the American Slave was only the rifting of the rock of the protection of the individual, from the outside, that the individual might, through self-protection, need less communal protection. It is a step toward individuality. But only in so far as master and slave were emancipated within, through desire for larger liberty, were they really emancipated. They are both unfolding still; freeing themselves from those mental conditions that made physical slavery necessary.

Civil liberty, we declare, is won. We have embodied it ideally in constitutional law, through an inspired document which says: "Man is created free and equal, and endowed by his Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." This is ideally perfect. But where is it in the actual?

Look about and see if Man has reached his ideal? Is not this Nation today struggling with a tyranny as bitter and oppressive as ever a nation did? But till recently it was not aware it was enslaved.

Were the Roman Triumvirs ever more tyrannous than the three American powers, Capital, Trust and Monopoly, coining the life of father, mother and child into gold, in factory, mine and field? Did Carthage in height of power have a more tyrannous reign than is now ours under grafter, briber and blackmailer? Did ever Persian Shah kill with more savagery than does trade with its per cent. and its impure foodstuff? Did ever heathen priest show more tyranny than modern priesthood in its denunciation of liberal thought in an Ingersoll and Christian Science and in its opposition to divorce? Was ever the reign of Moloch, the fire god of the Phoenicians, worse than the reign of the Goddess Fashion, with her dress that crushes, entangles and enslaves and late hours that kill? Behold her attendant train of insanity, crime, sorrow and disease, joining that great procession which from all the other earth hells make up a great body of our civilization? Was ever anything worse? No. Was ever anything better? No! Man has always created in every age the biggest hell and the best heaven possible to him. All conditions are relative, and conditions in each age are the best possible; they represent that stage of human development. Man in America has interpreted "Free and Equal" to fit his development. Each succeeding age will do the same, ever writing larger the definition of Liberty. What is tyranny now, was liberty to our fathers; they never dreamed, were not capable of dreaming, to what extent the special privileges they gave away would develop into the present slavery. The Congresses of 1861 to 1868 did not dream that their Acts creating National Banks, for refunding bonds and destroying the greenbacks; and State Legislatures in incorporating financial bodies did not, could not, foresee that the

emancipation of the black slave was to result in enslaving the whole nation to the money power. It could be no other way. Enlarged perceptions will always find the liberty of yesterday the tyranny of today. Otherwise there were only stagnation and retrogression of the partly unfolded Man to the condition of the animal. The centaur has ever made the best laws and governments he could, but he could never legislate for the coming Man. When that Man comes, then all old conditions will be done away with. Could an old Roman or Scythian, could Briton of Shakespeare's time, or Teuton in the time of Charles V. be placed with us today, he would find the oppression of which we complain, too much freedom, and would begin, like those modern Reverends who would carry us back to the Eighteenth Century Sunday and Marriage Laws, to complain of Twentieth Century License.

Humanity is never to travel crablike, backward. The unfolding Human shell will never retreat into the shell of the past. Liberty is relative, and its demands are always without precedent. "Something Man never had opportunity to do and be," is its cry. Therefore all the various phases of liberty are outward expressions of one desire of the Soul for expression. "I WILL BE MAN!" it cried from the body of the Sphinx, and, pushing himself out still more in his desire from the remnants of ancient conditions, he finds only a still larger demand impelling him on. Such demands presage the coming fullness, when Man shall in Freedom be content. "I shall be satisfied when I awake in thy likeness," "in the liberty of the Son of God."

The liberty of the wisest reformer is but a step of the Coming Man. The ideal is that of Man, having aborted the breast of the sphinx, the body of the

centaur and the legs of the satyr; Man, freed from "the lusts of the flesh," "from the excitements of passion," and "the mania of owning things"; when he shall, through the travail of conditions, be born into his own, and know himself as One with God in that kingdom that is within himself.

The Nineteenth Century of the Christian Era, which is the one hundred millionth century of Man's gestating era, saw him freed from the tyranny of natural forces. When he first threw stone at wild beast he broke some limitations of space; he reached farther than he could with his hand. This freedom has extended till now there is more than enough food, clothing and shelter, if equitably distributed, to feed, clothe and house every person in conditions equal to that of the average person of today. Thus he has conquered famine, pestilence, fire and flood, and he is making the desert blossom with rose and fruit tree. No matter what may come to individuals, the race has won its freedom here. The race is master of material environment, and can now turn its attention to the higher ideal. The Unfolding Soul demands new worlds to conquer.

I have seen in the incubator the chick with its head from the shell; it then gradually puts the whole shell off, and I have imagined what its first sensation must be. It looks out in wonder. But greater is the wonder of Man. The wise Society of Psychical Research, after twenty-one years of investigation, has just got one eye out of the shell, and is looking in wonder as it reports that "out of the immense amount of material in its possession it has come to the conclusion that we, or some of us, at least, are in something, or something is in us, which does not know the bonds of time or feel the manacles of space." This something which does not recognize time and space is that which is emerging from the

centaur's body and in its victory over the material conditions is presaging that time and condition when there will be, in words of Tennyson :

"A warless world, a single race, a single tongue;
Every tiger madness muzzled, every serpent passion killed;
Every grim ravine a garden, every blazing desert tilled;
Robed in universal harvest, up to either pole she smiles,
Universal ocean softly washing all her warless isles."

Through all the millions of years Man has been thus incubating, nursed within the shell of matter by the animal which he was soon to leave behind him. "Tiger madness" and "serpent passion" have been the forces that pushed him on, and till "the ape is crushed out" and "the tiger has died" there will be need in Man for these passions, because they are the Universal Power which he is to individualize and direct when he enters his dominion, "the kingdom of God."

Man is still in the swaddling clothes of materialty, still in embryo, but out of the homogenous the individual is evolving, from God the Son is being born. Minerva, from the brain of Jove, is the type of the Coming Man. Not from the Heart of God, not from the Love of God, but from the Brain of God, from the Thought of God, Man is to come. "In the beginning was the Word"; but Professor Drummond tells us that it should not be "Word," but "Thought"—"In the beginning was Thought, and Thought was with God, and Thought was God, and without Thought nothing was made that is made, and Thought was made flesh and dwelt among us." It still dwells here, but as fast as it changes its dwelling and finds outward expression, Man, *coming* out of the Brain of God, is leaving the embryotic, the animal, behind: the elements are hereafter to be his willing servants.

Until this New Era, this New Emancipation, Man

has been the child of earth, and the prayer, "May thy kingdom come on earth" means, come to this body as it comes to me as spirit. "May I manifest my spiritual supremacy while incarnate" is this prayer we were taught. And while thus enslaved to matter, we are the slave of circumstance; the slave of the Universal; but when the Perfect comes, that which is imperfect is done away with. Therefore, in the New Era, I the perfect become my Perfect. There is a form of tyranny which, much deplored, is still as necessary as is the governor of the engine. Its name is Authority. It is "the tyranny of the dead." "Let the dead bury its dead," said he who taught us of the Final Emancipation. Authority is a wonderful power, but as valuable as wonderful, for it is corrective, and develops the governor of human conduct—Self-control. Pressing against the barriers of the past, the Soul cries "More!" and like an athlete gains strength by freeing itself, only to find another and another barrier across its path, till the last ditch is spanned, and the last barrier is leaped, and there is no circumstance that is not willingly accepted as already mastered as it comes in view.

This sweeping away of some limitation we term progress. It is the objective manifestation of the unfolding soul. The child clings to Mother's hand till it can walk alone; so man clings to the mother-hand of the past, till he can think and act alone. He says, "What man has done I can do," till he learns to say, "What man has never done I can do." For this new Emancipation finds its warrant in the limitless possibilities of Man. The first inscription on the banner of the New Emancipation is, I AM DIVINE. No matter what may be the language employed, the Principle in every New Thought cult is faith in the divinity of the Human Soul. No other

declaration is needed by this Federation than the Affirmation, "MAN IS DIVINE AND LIVES HIS DIVINITY HERE AND NOW!" Faith must be located somewhere. Heretofore it has been located in some transcendent deity, in what Carlyle calls an "absentee God," now "the kingdom of God is within" and faith has recognized Man as God's viceregent. "I AM," means, I am all God can be at one time in human form, and during all eternity the all of God will be made manifest in me. What God in me is, no one knows, nor can, till I have manifested it. and since God is infinite, I am to trust His infinity to manifest today that which the day needs. Fresh manna for this the 26th of September, 1905. and trust that there will be fresh manna for the 27th and 28th and 29th, and all the rest of the chain of days as they come into human view. For this reason the "Tyranny of the Dead," and the mace of Authority, have no power over him who has found the New Emancipation. For him the grave has no message, and the unborn no command. I AM! And from the one central source through Soul, I am supplied and guided. From all that was, and all that shall be, I am free. I AM NOW! "Beloved *now* are we sons of God!" and it doth not appear what we shall be; but the God I am, will reveal itself at the proper time, is some *now* when it is ready, and will so continue to reveal itself, as the fullness of the day requires.

This consciousness of Divinity is my emancipation from all fear. The past does not haunt, and the future does not daunt me. I have neither regrets nor hopes; I have neither remorse nor prayers; I consider neither heaven nor hell. I am freed from all these, for I am *now* Eternity! I am *now* Immortality. I am *now* Heaven when I choose, and I am hell when I do not know enough, or am not potent

enough to keep it out of me. No power but Self, has dominion over me. Freed from fear, I have no devil and have no need of savior, for all these, *I am!* These words, "I AM!" are on our banner. They are our shiboleth of Victory. They are the key to Heaven, and the salvation from hell. I AM! What am I? No tongue can tell. What is God? I am that which was, is, and shall be! I am that which no man can tell, even when the heavens are rolled up like a scroll and there is not even an angel to proclaim: "Eternity is no more!" Enough that I am conscious that I am; that daily does my consciousness of my Self so increase that I will not question my power to be, in any direction, that which I desire to be.

Emancipated, the petty annoyances of life pass away, and I am subject to nothing material. My body is not subject to disease or death. I am not subject to the need of houses or lands. I need no money or friends, for I am all these and *more*. I am daily coming into a larger consciousness of my relations to these, and when I know enough of my possibilities as the Son of God, I shall draw to me not only that which enables me to manifest all Man ever has but that which man never has dreamed of being.

"Dare to dream what no mortal ever dared to dream before," but also dare to realize that dream. For I am BEING, and all that ever can be, slumbers in me as song of bird in the egg. I will not limit my possibilities by so much as a definition.

Aye! The New Emancipation has freed me from the tyranny of definitions. I no longer try to tell the untellable, to define the undefinable. I answer no questions as to whence, I came, what I am, or where I am bound. I think! I am here! I am bound no where for I never came. I AM. The recognition

of Being enables me to enter each day into a larger recognition, as I say, I AM!

But that I may have deeper life I will, in recognition that I am Life, affirm, I AM LIFE. That I may more fully recognize myself as Power, I will affirm, I AM POWER. That I may more fully unfold as Love and Truth, I will affirm, I AM LOVE AND TRUTH, and in these Affirmations I have but to open my mouth and the Lord within fills it.

“Love the, I AM,—is Lord within
Daily he brings mine own to me,”

is my constant Affirmation.

But when you ask me why I so affirm—I am emancipated and cannot tell you. When you are emancipated you will know and will not ask because, YOU ARE! I AM! I let that which I am, live, think, speak, and act through me. I understand now, what He meant when He said, “Let your light shine,” the “Light that lighteth every man that cometh into the world.” Only the emancipated know this. And no man told them, and “no man gave unto them.” I let, and while it lives through me, I enjoy!

Aye! In the midst of pressing financial needs, in midst of plans that press for material expression and I know not, in the consciousness I now possess, how they can materialize, still when conditions press, I proclaim merely—I am.

Aye! Were I standing before you in rags, hungry and friendless, I would still proclaim my Divinity and cry, *All God's is mine!* And though I may find no meat, no cash, no friends, it is not because I do not possess, not because others have that which is mine, but because, like a crying babe in his home of parental love and care, I am ignorant of my possessions, and must need suffer that I may possess. Necessity is my way to liberty. My emancipation

comes through this tyranny of MUST. When I realize that I am, and that I possess, and that this *Must* is not the command of the King, but the command of an usurper, then I, the rightful heir, ascend the throne of Consciousness and proclaim, "I AM!" Yes, friends, I have been where dollars, friends, reputation, all was in seeming slipping away, and I was alone, alone, alone, naught but God and I! 'Twas then I grew. And if you are worth anything to the world, if you have any emancipation, it is because in such hours, you have found your SELF. "My self and I and naught between." Then all that is of earth is seen of no value, for the treasures of the Soul are all. Come with me into the garden of life, and alone, see God in the burning bush. All dross consumed, purified in the fire, you know yourself and say, I AM.

Our edict of emancipation is not from czar or king; from president or people; it is issued from the throne of God. The moment the Soul finds itself and returns in allegiance to the All, it is free. Out of the Homogeneous, out of the All it comes, an individual, and of necessity it must learn to say "I," thus, to grow into the consciousness that it is not that which is not itself. But fettered by the consciousness of the Ego, it must free itself, and find its way back to the All again. It was in the All, unconditioned, unconscious, non-expressed. It goes back to the All, individualized, conditioned, conscious, and what it possessed, as the unconditioned, the unconscious, belongs to it as an individual.

Thus I must find emancipation from the limitations of the Ego, and not be content with the "portion that falleth to me." I must, however, take that portion and go into a far country and spend it, that I may come back the universal and find that "All the Father hath is mine!" And the New Emancipation

is freedom from limitations of parts, shares, portions, in the recognition that, *All is mine and I am all*. This Proclamation is the Soul's consciousness of its Self; is the breaking of all fetters; is the setting open the gates on the four sides of the celestial city, and letting the Light that is not of sun, or moon, flow outward upon the life of matter, time and space, till they shall be no more. For this, came I into this world and this body, that I might realize that I am a *conscious* expression of God. That out of the unindividualized, I might be individualized. Either this or there is no meaning in life. If I am over and over to be born into body, and then lose consciousness and individuality in the Universal, then Life is a fraud, a cheat, and a purposeless round upon an Ixion wheel of sorrow. But no, this child man's explanation does not fit me. I see Evolution of thought, and from the accumulated wisdom of the eons since man began his emergence from centaur and satyr, I see the awakening consciousness of the Immortal; till now, O, century of centuries! O, century of Redemption! O, century of Fulfillment! O, century of Human Birth! O, century in which Man finds Himself as conqueror bringing forth the kingdom of heaven! till now, O, century, out of the Homogeneous, out of the Universal, the Individual has arrived! Out of God Man is born; first, last and forever!

The last remnant of evolution, the last shred of creation, now falls away, and out of the remnants of sphynx, that lies at his feet Man, the Redeemed and the Redeemer, stands forth, and in the NEW THOUGHT proclaims his Freedom.

Till I learn my divinity, I am subject to the flesh as schoolmaster. The pressing-out process of desire is one, through all kinds of emotion. That pressing-out process began when the first savage man became

conscious of Want. It was in him like the need of the young oak in the flower pot, for more room for expression. The oak broke the pot; man out-grew cave. He has been outgrowing conditions ever since because he grew into more feeling. As he felt more, he thought more. In this century he FEELS as he never felt. Well says Frances Ellingwood Abbott: "Man must learn to think more profoundly, or else unlearn to feel!" Out of this necessity for profound thinking, which is not mere investigation and speculation, theorizing and reasoning, but THINKING, —has come the New Thought, the New Emancipation. "Beware when God lets loose a thinker!" says Emerson. Because thinking is the only Human function. Feeling, sensation, is shared by plant and animal, and probably even by the mineral. But sensation evolves until through instinct, Ideation is born. Ideation is Man's prerogative. Animals Feel; Man Thinks. Animals instinctively act. So does the partly unfolded Man. Animals automatically obey the Universal Ideas, and so does undeveloped Man. Animals act under the Thoughts of that which is not themselves, so does Man; unconscious of his power, but Man alone, out of Universal Ideas, creates Ideals; Man alone thinks! Man alone is conscious of himself! Man alone can say, I AM! Man is born into a universe of sensations, says Professor James. "Confusion is the babe's universe. A multitude of organic conditions does not prevent the consciousness from being *one* consciousness. The babe's consciousness is one big, blooming, buzzing confusion." The babe has no consciousness of its own. It possesses all God's consciousness, and gradually becomes aware of its possession of this consciousness. The babe has no feeling of its own, but possesses all God's feeling; but out of this universe of feeling it differentiates those it calls its own, be-

cause it recognizes them. Its unfoldment then is in proportion to its recognition of its separate sensation. Thus as Man unfolds; he becomes more and more sensitive; while from this increased sensitiveness, comes the need of profound thinking, that he may possess as Man, consciousness of that wisdom which has caused this unfoldment; may possess it as an individual. Thus comes the Man's Spiritual birth. It is full of travail. The birth chamber is filled with the groans of pain, the shrieks of war, horrors of prison, and the ravings of insanity. There lie all the wrecks of business, politics, trade, vice and crime; but, they are only the Edenic conditions, which man has been sloughing off, that he might learn what was indeed the knowledge, which is his because he obeyed the heavenly vision, and ate of the fruit of tree through listening to the voice that said, "Ye shall be as God knowing good and evil!" The result is worth the cost. The Heaven of individuality "is not won at a single bound." The consciousness of the power to choose and to learn of himself through choice, needed eons to bring it forth. It has come; and the New Century opens with this new proclamation of Liberty: *I am Spirit, and I am conscious of my divinity. The promise of Wisdom, under guise of serpent, is fulfilled, and now I "shall not surely die!"*

The bloody sweat of Gethsemane purifies the flesh so the light within shines outward upon the path of unfoldment, and Man cries: "Not this limited, walled expression of Eden, but the limitless expression of thought is mine;" then freed as a bird from its prison, the *last* Emancipation has come! The last enemy is conquered! And the freed Soul cries, "Death is swallowed up in Victory!" Such is the New Thought interpreted as the New Emancipation. Man has eaten the "Last Supper" with the

mortal, and as an immortal is now drinking wine and breaking bread in "the kingdom prepared for him from the foundation of the world." This realization of a present Divinity and Immortality, is that for which the New Thought stands.

Either this, or we are pretenders, battling not for liberty, but for some partial, limited expression of Life. We are either taking the Kingdom of Heaven as ours by right, or are an army of invaders like the Russians in China, and some Japanese of Truth will drive us back and say, "Go! and sin no more!" There will be no indemnity. We are either entering by invitation, or we have no warrant from the King of kings. When He proclaims, we are Free, and no condition can hamper us more. MAN is born. Individuals may succumb to disease and death, but the Race is born into Conscious Immortality. "Though the individual withers yet the world is more and more?"

My dear co-workers, I firmly believe that this principle which we profess, is the Savior that was to come. That it is the Principle which is to redeem the world from all present ills. It is as real a Principle as is the recognition of one and one are two, the real basis of that calculation that weighs stars and measures the path of comets.

We have the perception of Truth; Truth has no limit; knows neither time nor space. *I am truth!* It may take millions of years for the majority of the race to perceive this, but what of it? Millions of years ago some primeval ancestor saw possibilities for himself that none other saw. He expressed. His expression has become the instinct of the race. So this perception of immortality, however crudely expressed now as belief of an immortality in the flesh, but which is truly immortality outgrown the flesh, will some time be the instinct of the race. The

one Affirmation that will usher in that "Promised day," which comes, not to numbers, but to the individuals is—I AM SPIRIT! To this realization this crusade of New Thought leads us. Under its inspiration, Man frees himself from the last remnant of the animal and awakens to the recognition of himself as Spirit. We cry with Tennyson:

"Hold thy Scepter, Human Soul, and rule thy Presence of the Brute!"

If the New Thought movement stands for this, then I stand for New Thought. But if New Thought stands for less, then I stand for more than New Thought. But my conception is, and ever has been, that this movement through all its cults stood for the present manifestation of the Kingdom of the All Good, and that Man as a manifestation of God, should now manifest that God-likeness. I am sure every one of you will say, "Aye!"

This movement stands for more church, more state, more business, more mechanics, more trade, more fashion, more authority, more medicine, more doctors, more preachers and more lawyers, that Man may outgrow the needs of them all. Only by expression can he outgrow. Let him express along his instinctive lines, till he finds his own. He must have church till he needs it no longer. He must have doctor and pills till he needs them no more. He must have school, book and teacher till he leaves them behind; he will cling to parents as long as he needs them and he must worship a Heavenly Father, till he absorbs that Father into himself.

We, proclaimers of the New Emancipation, are the pioneers in the world's last advance on the kingdom of the undeveloped. On our banner is the word, "Peace." In the kingdom of God, which is the kingdom of Man, there are neither "wars nor rumors of wars." These are echoes from the kingdom of the

animal. When the ape is crushed and the tiger is dead, then from the eternal stillness of the Soul, comes the word, "Peace."

"Stand still my Soul, in the silent dark
I would question thee;
Alone in the shadow drear and stark,
With God and me."

Ever from this stillness Soul speaks; from this stillness Man thinks. Outward all God's blessings flow; the blessing is in the flowing. The inner light shines as we march along, an army of redeemed;—of self-redeemed, self-saved, self-reliant, self-respecting and self-assertive, MAN-hood. That kingdom of heaven that was "at hand," two thousand years ago, was at hand when the first man stood naming the brute, and has ever been at hand. We have reached for and grasped it and found that the hand extended, was that of our brother, extended in Love, we have learned that Heaven, Immortality, Soul, Manhood, are included in that word Love. I am human because I love. I am immortal because I love.

"Life is ever lord of death,
And love can never lose its own."

That kingdom is the Human Consciousness. All there is to individuality is Consciousness finding its culmination in the conviction that Life, Love and Truth, are Humanity. All the other forms of expression, called energy or force, are—God.

In this spirit of Love is the Federation formed. Formed like the crystal, by no arbitrary rule, but by the one Law of Attraction. We stand for the freedom of the individual, not freedom to live, think, speak, and act without the interference of king, priest, government, public opinion. No! These were won long ago. With these we have no more to do, than we have to do with disease, poverty, and failure. These things belong to the external life. "Suf-

fer it to be,' said Jesus. "Render unto Caesar what belongs to Caesar." When you need the dollar for tax, it will be in the fish's mouth if there is no other way for it to come. When you need protection of statute law, it will be passed; when you need prison, you will be put there. But the Freedom we stand for, is the I-AM Freedom,—freed from the slavery of circumstance. I am free to choose, and to be that which I desire to be. Thus freed, I am a centerstance, and the All is my circumference. We stand for the freedom of the Soul; spiritual freedom, which no man or state can confer; which the Soul alone, proclaims when it has burst the fetters of its animal origin.

In this Freedom we are one. Unity in the Freedom of Spirit, in Freedom of Principle; in Freedom of Love is desirable; thus we have it. It is impossible that in freedom of thought we can be one. In the fact that I do not, and cannot, think as you, consists my individuality, and in your necessity to think differently from others, lies your individuality. In feeling—love—we are one; but when feeling is transmuted into thought, we are many. Therefore, when asked what is the Thought for which the Federation stands, we answer—For no thought, but for Thought itself. We stand in love for Unity-in-Love. Universal Love, we are one. But we also stand for divinity in expression. From creeds, platforms, statements of belief, we are free. "What is Truth to me?" is the only question we ask of ourselves, and what is true we proclaim. "Speak the Truth as you see it today in hard words if need be, and then speak the Truth tomorrow in equally hard words though it contradicts every word you say today!" says Emerson.

"I wish my creed like by beefsteak fresh every morning!" said Robert Collyer. That is our declaration.

But beyond this is the larger freedom, the freedom to love each other, and all the world, because we differ in perception of Truth. Truth is one, and we are one in Truth. In this unity of spirit we meet, and the thought of the beautiful hymn of Samuel Longfellow is ours:

“The seekers of the Light are one;
One in the freedom of the Truth;
One in the joy of paths untrod;
One in the Soul’s perennial youth;
One in the larger thought of God.”

In this freedom the New Jerusalem has descended from the realm of the Ideal and become the actual freedom of earth; freedom from pain, sorrow, poverty, envy, disease and death; this is proclaimed from the citadel of Humanity, and the lion of Mammon lies down in peace with the lamb of Love.

What more is there for us? God is just. All his promises are true for him that believes. “Come up higher!” is the call from the Mount of Transfiguration. “Come and see in our midst not only Moses and Elias, but Jesus and John, Buddha and Confucius, Franklin and Paine, Emerson and Whittier, Darwin and Spencer, Beecher and Ingersoll.” But since we have not only preserved but perfected our humanity, the cry lengthens—“Come and see also all who have ever lived and loved; all in whose hearts you have place, and who have place in yours!” We live in that realm where they live and one with God, we are one with them also. In our emancipation they rejoice, for as we enter where they are, they enter into that realm where we are, and two hitherto severed conditions of love and thought become one. Our victory is their victory, for Heaven is perfected only in the redemption of earth. Only when the angel of the Resurrection pro-

claims "Time is no more," can Man enter into the immortal life that is his here and now.

Thus our success as a Federation is measured, not by the measure of earth, but with "the measuring rod of the angel." Can you measure the radiations of the sun? "His light has gone out into all the world and nothing is hid from the heat thereof." So with the Soul vibrations that for a year have gone from this Federation. They are more wide spread and potent than those of the sun. We are a "Center." Millions of people have looked to us, felt us, during the eleven months since we thus united. Millions, wise in the lore of the New Emancipation, have concentrated their thoughts with ours in this broadening circle of power in which souls of Men are ripening for Liberty. We are today a physical center for all radiations of the good and wise of earth and heaven, for by the nature of their Being, they are with us, *because in Love we are Free*. And this is our power. I am satisfied to be with you, more satisfied than I would be at court of kings, or with millions shouting acclaim. Better satisfied to be with you here as a center-stance, amid all the bustle and confusion of the mammon-life about us, than to be a victor in science or art. There is more satisfaction in being here your President, because this Federation stands for the New Emancipation, than were I to stand the guest of all parliaments of the world, where I could not be thus free in Love and Truth. All the offers or orders, insignia, degrees and offices, are worthless when they are looked upon as having any power in themselves. God decorated us with the only possible decoration, when we were conceived, that decoration is our Individuality. The only office I can accept is that into which I was born, the Office of God Almighty's Human Lover, and Truth-Teller. Any other would be a fetter that

a freed soul could not wear. Standing here, one with you in this fellowship, where there is neither great nor small, where all in Love are equal, I have been for a year the representative of the New Movement. I have helped our cry of Universal Freedom, and spread forth our New Declaration of Independence.

When and where did a like body ever meet? Behold a new declaration now give I unto you. It was written two thousand years ago, but buried like the statues at Pompeii by the overthrow from the old human stages. Man listened in the past for a moment and then went his way, consorting with animals, but the "Word" has lain in the Soul waiting for the proper time. Now it comes forth manifesting its freedom through its wealth of Divine Love. I AM LOVE! is the word of Man's natal hour. It is the greatest Affirmation the New Emancipation puts on our tongue. I AM LOVE DIRECTED TO MY CHOSEN END BY THOUGHT. The stanza which we sing,

"God is Love,"

comes as the fulfilling of the Law. There is no longer Law for Man but Man for Law. As Sabbath and State are for Man, so Law is now for Man, and Man becomes the Law unto himself, even as God is Law unto his Universe. I AM LAW! Can you climb thus high? I AM LAW! Hence forth in my freedom Nature obeys me for, I AM LAW. And, I am Law, because I am Love, for Love is the fulfilling of the Law. As soon as I recognize that I am Love, then I become in the universe lawless, and becoming Law I live above all Law. In this connection do you recall Emerson's most wondrous lines,

"Into the fifth himself he flings,
And Conscious Law is King of kings."

Love Divine hath redeemed me, Divine Love hath

freed me, Divine Love now becomes Me, and I consciously live as Love. Hence I live as Law.

Yes, I am content with this Federation. I am content with this Convention. I have withheld this word till my last, that I might cause you to feel the importance of our place and to know how tenderly I loved you and have thought for you. We are here in the name alone of Love. What more need we? I am content to be here, for we have the right spirit. No great show of power, reputation, wealth or statesmanship, has drawn us. No great excitement has brought us together. We came because we love Truth, and it has set us free. We come because we love each other and Truth more than we love any personal end. We come because we would exchange sweet joy in reunion in this name of Love. We are here in the only power the Universe knows, the power of Truth. I AM CONTENT!

Of Millions who Take the New Thought name but few hundred are on our roll; and out of these hundreds but few are with us. When we look for Unity among those who claim this larger view, we find that most have been content with enlarging a little the boundaries of freedom, and putting up the barriers of a new name, and claimed themselves as pre-emptors of the common realm. Blessed are these, for they have blessed the world with this larger view, even when they stop and claim themselves as founders of a new faith. Millions need such a half-way house. But we can no more bow to their intellectual idols, than we can bow to those of wood and stone made from the same principle of Authority. Freedom to us means, *Without Limitation*. For this reason I am content with this Federation. It is needed. I did not know how badly, till the last year has revealed it to me. I thought there was really more of the Spirit and love of Truth among New

Thought workers. But too often has it been revealed to me that love of Truth, meant love of *my* Truth, and Freedom meant the limit of *my* yard.

This Federation comes to help such souls out of bondage; to lead them from their partial and limited love into the Universal Love. They who respond to our Call are among "the forty and four thousands" that come up to the Coronation of the Emancipated Soul as King of kings.

I am content, few as we are. Truth is not measured by the number, nor position, nor intellectual ability of its adherents. "Son give me thy heart!" is its command. Not to the intellect comes this freedom. It is to the real Man imprisoned in his belief of the past, call it environment, heredity, or karma. These are words obnoxious to freedom. I am freed, and nothing that ever was, or can be, hampers the expression of my soul, as I desire to express myself. Predestination or Free will? This Federation has answered this problem in the only way it can be answered, and that is by living *free*. I am divine, means, that my will is God's will, and God is free. Human Will is the expression of God's Omnipotence, My only limitation is my knowledge of my power and my lack of wisdom to use it. My only fetter is my thought of self. *I AM THAT WHICH I THINK I AM.*

This Divine Will finds in me its power to know itself. Till Man came it was not conscious of itself. And Tennyson, who disliked definitions and names, called God the "Nameless" and speaks of Him as

"That Love which is and was,
My Father and my brother and my God!"

He also says, "Free will is undoubtedly the main miracle, apparently an act of self-limitation of the Infinite, and yet a revelation of Himself by Him-

self." This is virtually saying; God could not be Man, were he not free. And we find closing "In Memoriam" with these words—

"O Living Will that shall endure
When all that seems, shall suffer shock."

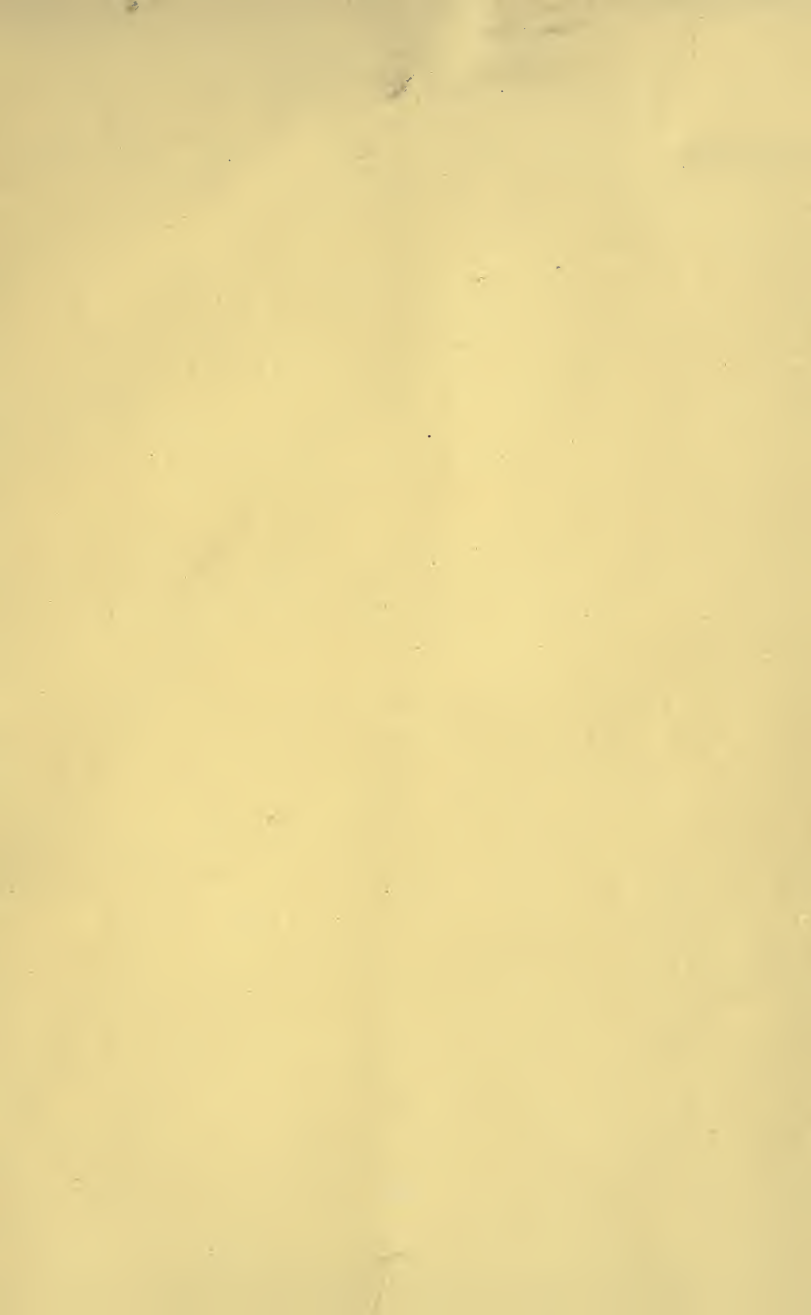
And in that word "*seems*" announces his position toward the external as that which we teach, that all that which to the senses *seems*, is but illusion, while behind this illusion lives that eternal Man, which through Love, Truth and Will is the Eternal Entity of God. These three comprise Man's Conscientiousness. His Freedom is won only when he becomes conscious of himself, as one with all that is. "My Father and I are one," and *that one is I*.

This is the only meaning we can read into, or out of, that greatest thought of Jesus. To realize this is to live where King Arthur lived, when all his knights had failed in searching for the Holy Grail. To him who remained at home doing his duty, came the Realization which is *the* GRAIL. Arthur was Emancipated.

"Let visions of the night or of the day
Come, as they will; and many a time they come
Until this earth he walks on seems not earth,
This light that strikes his eyeballs is not light;
This air that strikes his forehead is not air,
But Vision—yea, his very hand and foot—
In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the High God a vision, nor that One
Who rose again."







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